PRACTICES LOST SIGHT OF.

BY ELDER JACOB SPITZER.

I invite the attention the readers of the EVANGELIST to a few examples that I read of in the gospel, which I have never known to be practiced in any of the modern churches, neither were they taken up by any of the reformers as far as I have any account of. And I think they are matters of profound importance, and we ought to consider them well. The things I wish to refer to are these, to have all things common, as did the inspired apostles in their day. The large majority of professing people think that it was not commanded by Christ, and therefore is not binding upon us. We would have to attribute it all to their weakness in entering into a bond of having all things common, without being authorized by the spirit of God. Would it not be an error committed by the apostles, which would reflect upon inspiration. I would not like to say that it was an error committed by the inspired writers, for it would be a fatal blow against the power of inspiration. Were not the apostles the true witnesses chosen by Christ, to record his word, so that no part of his word be lost? It was through the apostles that he delivered his word to the human family, for their restoration and salvation. Could the apostles have gone into anything that would have taught charity as fully as that of having all things common? It had the affect of humbling themselves and all that would read their acts with true reflections. Let us hear what the apostle Paul says about the perfecting of works. "Though I speak with tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Is there anything that can be done by the children of God towards each other, or to the honor of his word, that will be accepted by the Father, out side of being done through pure love? John says: "God is love, and they that dwell in love, dwell in God, and God in them." Was it not love that moved Jehovah to send down his son into the world to restore and save the world, impending wrath to which it was exposed. Was not love the leading feature in the work of God towards the creature, notwithstanding that justice was connected with all that he did, yet it was love that caused the bowels of Jehovah to yearn over the deplorable condition of the human family so as to make a way for their escape. Though there has been ample provision made upon the part of Jehovah for the salvation of man, yet he can only be saved by a proper application of that which has been given for salvation. The whole human family have the promise of salvation upon the same conditions that an individual has. The same means that will save an individual will save the human family. To prove our position, we will refer the reader to the third chapter of John: "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him, should not perish, but have everlasting life; for God sent not his son into the world, to condemn the world, but that the world through him might be saved." So we see that it is not the will of God, that one man should die in his sins and be lost, but it is his will that all men should return unto him and live.

GOOD DEEDS ARE DEATHLESS.

BY J. H. WORST.

What fanatic would have dreamed in Martin Luther's day that in the year of grace 1883 his name would be upon every tongue and that for his troublous pen and schismatic oratory then, his fame would be venerated now. He was but a man—though a fearless one, and dared to brook corruption with matchless severity.

His expositions of fraud and usurpation came thundering down the ages, with his fair name undimmed and his memory unclouded, while his stalwart foes slumber in unhonored oblivion.

His great labor changed the thought of the world, and made his birthplace famous throughout subsequent history, and on the 10th instant the Christian world paid homage to the four hundredth anniversary of his birth. Yet he was a mere man.

Tell me not that providence does not hover lovingly over the conscientious work of a reformer, rendering it deathless and mantaining its fruit unsullied. And so with all good deeds. Ten thousand hearts stand ready to receive them, in whose clasp "moth and rust can not corrupt nor thieves break through and steal," until carried beyond the shadows and found out as an eternal reward in the day of judgment.

Fame will perish as the sea will some day cease to ebb; wealth will vanish as the stars will fade from the firmament; vanity will be dispelled as the mists of the morning, but the good that men shall do will never die. As well expect the slave to forget the hand that struck down his shackles, or the child to forget a mother's love, as for God to allow one good deed to go unimmortalized.

When the curtain shall be drawn aside and the web of life unveiled, the good that men shall do will be clothed in unfading lustre. It is cheering to realize that there is a place in God's economy where nothing withers.

The memory of a good man crystalizes itself perpetually in the hearts of his fellow beings, and his good works are chronicled upon the imperishable tablets of eternity. He may suffer the withering hatred of designing men but his memory will be green and fresh long after his maligners are forgotten. If his generation is unfitted from prejudice to write his epitaph consistent with his worth, other generations will write it for him. Paul and Peter, and Christ have lost nothing by the ages that link their labors with to-day. Their work is deathless because it was good, and time has only intensified its merit. And it is a serious question whether their righteousness could have been so completely illuminated had it not been for the vindictive malevolence through which it shines.

Bismark, D. T.

RAYS OF LEARNING

"The generous heart
Should scorn a pleasure which gives others pain."
—Thomson.

Habit, if resisted, soon becomes necessity. —Augustine.

Happiness is like the statute of Isis, whose veil no mortal ever raised.—Londan.

The secret of living is to say everything that can be said on the subject.—Voltaire.

Consult your friend on all things, especially on those which respect yourself. His counsels may then be useful where your own self-love might impair your judgment.—Seneca.

He whose first emotion, on the view of an excellent production, is to under value it, will never have any of his own to show—Aikin.

Give freely to him that deserveth well, and asketh nothing; and that is a way of giving to thyself —Fuller.

It is a species of agreeable servitude to be under an obligation to those we esteem—Queen Christine.

One ungrateful man does an injury to all who stand in need of aid.—Publius Syrius.

He who seldom speaks, and with one calm, well-timed word can strike dumb the loquacious is a genius or a hero.—Lavater.

NEW BOOKS.

NORTH AMERICAN REVIEW—No intelligent reader can fail to be interested in the contents of the *North American Review* for December. The question of the telegraph has the place of honor in the number, Gardiner G. Hubbard pointing out the great advantages that would result from the proposed "Government Control of the Telegraph," and showing from the experience of several European countries the benefits to be derived from the incorporation of the telagraphic with the postal service. Prof. J. Laurence Laughlin, of Harvard University, shows the "Evils of the Sub-Treasury System", in its absorbing and withholding from circulation the specie that is constantly needed to insure stability in the world of finance. "The Day of Judgment", by Gail Hamilton, is a caustic review of the less amiable moral traits of Thomas Carlyle. Henry George writes of "Overproduction", an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Gen. W. B. Franklin sets forth the views of naval and military experts as to what is absolutely needed, in the way of organizations, forts, ships and war material, to insure the "National Defense". An article on "Railroad and public time", by Prof. Leonard Waldo, of the Yale College observatory, explains the system of uniform time standards now being introduced into the railroad service of the United States. Finally, there is a discussion of the question of "Morality without Religion", by F. A. Kider and Prof. A. A. Hodge, of Princeton College. Puplished at 30 Lafayette Place, New York, and for sale by booksellers generally.

Died.

BASHOR—Departed this life, Nov. 4, 1883, at Ferndale, Humboldt county, California, L. O. Bashor, son of brother and sister S. C. Bashor, aged 5 years, 8 months and 24 days. Funeral discourse by Elder J. Myers from the words, "Suffer little children to come unto me."

Brother Bashor and family removed from Longmont, Col., to California. They wish to thank the Brethren here, for the aid given and sympathy shown during the sickness and death of their son; and also desire the Brethren everywhere, to remember them in prayer to the bountiful Father above to whom be praise, glory and honor, forever. Amen.

CHARLES MYERS.

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8 25P M	2 00P M	...Cleveland...	2 30P M	7 30P M
8 45	2 20	...Nickl Plate J	2 10	7 07
9 40	3 10	...Hudson...	1 20	6 20
9 57	3 27	...CuyhogaFalls	1 02	6 01
10 12	3 42	...Akron...	12 50	5 47
10 47	4 19	...Warwick...	12 14	5 10
11 00	4 31	...Marshallville...	12 02	4 58
11 14	4 45	...Orrville...	11 50	4 45
11 55	5 27	...Holmesville...	11 04	4 03
12 36	6 08	...Black Creek...	10 21	3 21
1 11	7 04	...Danville...	9 44	2 45
1 21	7 14	...Howard...	9 34	2 35
1 31	7 24	...Gambier...	9 24	2 25
1 45	7 38	...Mt. Vernon...	9 11	2 12
2 19	8 12	...Centerburg...	8 33	1 35
2 43	8 36	...Sunbury...	8 08	1 11
2 48	8 42	...Galena...	8 02	1 06
3 05	8 59	...Westerville...	7 45	12 50
3 30	9 25	...Columbus...	7 20	12 25
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Rochester	12 19pm	9 02	7 00	2 30pm
Huntington	1 50	10 25	8 30	5 50
" "	2 10	10 50	Columbus Acc	6 00am
Decatur	3 30	11 32		9 00
Lima	5 10	1 02am	6 00am	1 45pm
Kenton	6 11	1 57	7 00	4 20
Marion	7 10	2 50	8 00	6 20
N.Y.P. & O				

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Stations.	Way Freight	Chicago Accom.	Pacific Express	Chicago Express
N.Y.P. & O.				
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Kenton	7 45	7 20	†1 15	11 05
Lima	10 10	8 28	12 05am	12 02
Decatur	5 00am		1 44	1 35pm
Huntington	7 10		2 50	2 40
" "	6 40	6 35am	2 55	2 55
Rochester	9 55	8 10am	4 19	4 15
Crown P	3 32pm	10 30	6 33	6 50
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